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The objectives of the Africa Institute, a three-and-one-half week summer program held at a private secondary school, were to develop an understanding of a non-Western culture, of the problems of evolving nations, of their artistic contributions, and of oneself in relation to other cultures; and to improve research skills, critical thinking, and independence in study.

Participants were 64 heterogeneous students selected because of their interest and ability in the problems of African studies. The school faculty and visiting speicalists constituted the staff. Consultants included U.N. members, a government representative, historians, anthropologists, and musicologists, as well as four African students who were in residence.

The daily schedule included meetings between student teams and staff members, individual work by students on various art media related to African culture, lectures by visiting specialists, seminars where students and teachers discussed the lecture topic, audiovisual presentations, individual reading, and discussions with African students.

The program was considered successful by the faculty, and student interest and enthusiasm were high. Plans were consequently made for an Asian Institute for the summer of 1965 and for a Latin Institute in the summer of 1966.

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# AFRICA

# INSTITUTE

U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
Office of Education

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# THE AFRICA INSTITUTE

The Fox Lane School
Bedford, New York

July 6 - 31, 1964

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Supporters of the Africa Institute

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# FOREWORD

This publication attempts to summarize the substance and capture the spirit of the Africa Institute held at The Fox Lane School during July, 1964. This booklet was organized, written and produced by the students who participated in this pioneer program.

Through the vision, determination, and effort of many people, both in the school and the community, seventy-four students were given a unique opportunity to increase their understanding of Africa in a richly diversified way. Some idea of what they learned and how they responded to the ideas, the people, and the experiences they encountered during the four-week session are presented in the following pages.

The Fox Lane School is particularly proud of the Africa Institute. It has reaffirmed our belief that given the time, the opportunity and the stimulation, young people are seriously interested and concerned about their responsibility to other people and other cultures in contemporary society.

The students and, indeed, the school and the community are deeply indebted to Mr. Charles Sansone, Head of the Social Studies Department, for his work in making the Africa Institute such an unqualified success. We are hopeful that such institutes will become a tradition at The Fox Lane School.

Neil P. Atkins
Principal

# INTRODUCTION

## The Program

The Africa Institute, held at The Fox Lane School from July 6 through July 31, 1964, was a unique cultural and educational opportunity.* Sixty-four students from grades eight through twelve were enrolled. Their demonstrated interest and ability to grapple with the problems of African studies was the only basis for selection. The participants were heterogenous in all other respects.

Adult leadership of the Institute was provided by members of The Fox Lane faculty, and by visiting specialists, including members of the UN, a United States Government representative, historians, anthropologists, musicologists and others actively involved in shaping and interpreting the African scene. Four African students were in residence to assist in an authentic presentation of their own cultures and to guide students with independent interests.

## The Daily Schedule

| | |
|---|---|
| 8:00-8:15 A.M. | COMMUNICATIONS PERIOD<br>Student teams meet with staff members |
| 8:15-9:15 A.M. | UNIFIED ARTS PERIOD<br>Students pursue independently various art media |
| 9:15-9:30 A.M. | BREAK |
| 9:30-11:00 A.M. | LECTURE: VISITING SPECIALIST<br>All students, staff members in attendance |
| 11:00-11:15 A.M. | BREAK |
| 11:15-11:45 A.M. | STUDENT SEMINARS<br>Students and staff members discuss topic of lecture |
| 11:45-12:40 P.M. | Students engage in reading, audio-visual presentations and discussions with African students |

## Aims and Objectives

To develop an -- understanding of a Non-Western Culture
understanding of problems facing evolving nations
understanding of ones self in relation to other cultures
understanding of the contributions of a people through their arts
understanding of America's role in Africa
understanding of the real Africa as opposed to that of the stereotype

To further develop --
critical thinking skills and techniques
research skills
independence in study

To further an -- appreciation for the dignity of the individual

# THE STAFF

* Plans are currently under way for an Asian Institute for the summer of 1965 and a Latin Institute for the summer of 1966.

RESIDENT FACULTY

Miss Anderson, Librarian
Mr. Quashie, African Consultant

Mr. Morehouse, State Education Department, Guest
Mr. Sansone, Institute Director

Mr. Quashie, Consultant
Mr. Korby, English Department
Mr. Aderinto, Consultant
Mr. Owusu, Consultant

Mr. Sayre, Social Studies Dept.
Mr. Finch, Social Studies Dept.

Mr. Wallerstein, Head of Unified Arts
Mr. Wiltse, Industrial Arts

AFRICAN CONSULTANTS

Kwane Owusu, Ernest Aderinto, John Aire, Edwin Quashie

Mr. Aderinto

Mr. Aire, Mr. Finch

Mr. Quashie

Mr. Owusu

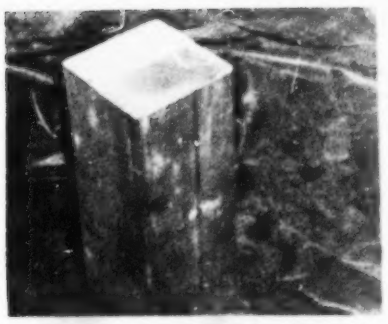
# THE AFRICAN CONSULTANTS

ERNEST ADERINTO is from Ilorin on the west coast of Nigeria. He taught primary school before coming to the United States six months ago. Ernest attends the Germain School of Photography in New York, and he hopes to continue his studies in America for the following three years. After completing his program in photography and television production, Ernest plans to return to Nigeria and to work with programming in the growing field of television.

JOHN UTOMI AIRE, who has been in America for almost three years, comes from Benin City, Nigeria. He has studied public finance at New York University and is currently doing graduate work in industrial relations there. He will complete his masters degree and then return to Nigeria. When John returns home, he hopes to teach for a few years and then perhaps go into private business.

KWAME OWUSU, from Kumasi, Ghana, is the eldest in a large family of Ashanti farmers. After attending primary and secondary school, he worked as a book steward for an Anglican Mission, an office clerk for an English merchant firm and as a teacher in a government school. Then, five years ago, Kwame was sponsored by an American friend to come to America. While here, he expects to get a degree in electrical engineering; then he plans to return and work for the government.

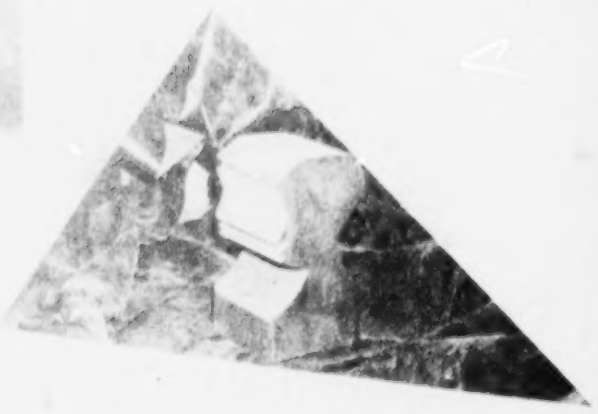
EDWIN QUASHIE, a native of Accra, Ghana, studied at the Kata Dag Secondary School before coming to the United States in 1963. He is studying architectural engineering at the Pratt Institute at present, but he plans to transfer to Cornell to complete his degree. When Edwin completes his studies in America, he will return home to teach at the Kwame Nkrumah University at Kumasi.



FIRST WEEK

JULY 6 - 10

Dr. Colin M. Turnbull, Curator African Ethnology, American Museum of Natural History



BACKGROUND AFRICA

"Africa is a land full of variety and contrast," emphasized Mr. Sayre. Deserts, tablelands, rivers, and lakes are the major features of the Continent. Two large deserts are found on the periphery of the Great Tableland, the Sahara to the north and the Kalahari to the south. On this vast plateau are also the grassy tropical savannas and the Equatorial Rain Forest. The Atlas Mountains in the Northwest are balanced by the Cape Mountains in the South. The moutainous region, often referred to as the Eastern Highlands, which runs along the eastern half of the Continent, is split by the Great Rift Valley. The deserts and the mountains are interlaced with a complete network of rivers: the Nile in the Northeast, the Congo in the equatorial region, the Zambesi in the Southeast, and the Niger in west-central Africa. Several lakes are splashed about the Eastern Highland: Lakes Rudolph, Nyasa, Tanganyika, Victoria Nyanza, and Albert Nyanza. Such are the diverse topographical characteristics of Africa.

"THE AFRICANS," Mr. Turnbull said, "are neither backward nor savage." In order not to be considered backward by Western standards, Africans must have the technology of the West. The misconception of African savagery often stems in part from a misunderstanding of the bloody Mau Mau Uprisings. Are these people savages because they brutally kill with a blunt instrument? Or, are the Western geniuses of modern warfare more civilized than the African "savages" because they can use their technology and destroy greater numbers of lives in a shorter perior of time? Most of these "savage" customs or actions must be examined in terms of their underlying background.

Africa, he went on to say, should never be considered one country. There are as many dissimilarities as there are square miles in Africa; some are minor, some are major. Some tribes live in villages and farm; others live in the forest and hunt. To the Pygmies of the Ituri Forest, the thought behind an action is often more important than the ceremonial rite itself. To the Negroes who live in villages just outside the forest, the ceremonial rite often becomes the important consideration.

"We must never think Africa has nothing to offer us," Mr. Turnbull continued. Culturally as well as socially Africa has much to offer. Our duty is to try to understand before making value judgements. The aforementioned misconceptions could have been avoided had people understood the African as a native of Africa before they formed opinions.

TRIBALISM was Mr. Turnbull's topic on Wednesday. In an agricultural tribe, life is centered around the family, and the family centers around the mother, who is symbolic of the land and its fertility. The father's role is that of a protector while the mother's brother is responsible for the disciplining and the training of her children.

Ancestors are of great importance to the African. Through them disputes are settled. That is, if two people are having a disagreement, it is settled by their oldest living relative. Often ancestors even control the thoughts and actions of people because an African believes that whatever wrong he does will be recognized, and possibly punished, by the ancestors.

In their tribal law system, the Africans are more concerned with doing justice and repairing the breach between two people than punishing the criminal for the crime itself. They want to know what made the person commit this crime. If a person does commit a crime, he will admit it: an African does not lie. When asked why he did it, a very common answer would be, "My witchcraft got hot." Then he would have to explain why this witchcraft was not kept under control, and thus the explanation for why he committed the crime. Once the quarrel has been settled, the two parties drink beer out of the same calabash as a final token of peace.

RELIGION was an important part of Mr. Turnbull's lectures. He pointed out that the environment of people influences the dieties they worship. The cultivators worship spirits in the soil; the forest dwellers worship forest spirits; and the pastoral people, or cattle raisers, worship sky gods. In this way environment affects religion and its symbols, and this religion, in turn, affects the lives of all its believers.

These basoc religious differences often serve to increase enmity between neighboring tribes. To preserve peace the cultivators and the forest people may maintain a "joking relationship." In food exchange, or other bargaining, each side gets rid of its hostilities by attempting to cheat the other side as much as possible with both parties being aware of the competitive cheating. This bargaining serves to allow a peaceful relationship, even though love and respect may not be a part of it.

To conclude the first week of the Africa Institute, a British film, NIGERIA, was shown. Through interviews with various Nigerian dignitaries and people in the street, an idea of Nigerian independence was presented. However, since the film was released before independence, the speakers were many times inarticulate and the statements and ideas expressed were too general for any valid conclusions. The film left many questions unanswered.

The vagueness of the film was evident in the question-answer period which immediately followed. During this time the students in the Institute were given the chance to question our two Nigerian consultants, Mr. Ernest Aderinto and Mr. John Aire.

Several ideas were brought out during the discussion. One of the main ones dealt with unity. Mr. Aire mentioned the concept of a United States of Africa, which evidently is of great concern to the Africans. According to John, many steps have been taken in this direction, including a transfer of residents and students from one country to another and, in many cases, co-operative use of water resources.

Mr. Aderinto commented on the growing role of television, not only in Nigeria but also in the whole of Africa. The possibilities of television in education are endless and could help Africa and her development problem of literacy.

Friday, July 10, was then a time to wrap up the first week's study of Africa -- to evaluate the new facts and the new ideas and to discuss them with one another.

SECOND WEEK

JULY 13 - 17

Dr. James Robinson,
Director Crossroads
of Africa, Inc.

Dr. Douglas Fraser,
Dept. of Art History,
Columbia University

Miss Louise Jefferson,
Art Director,
Friendship Press

Dr. Willard Rhodes,
Dept. of Music,
Columbia University

Dr. Maurice Hennessy
African Specialist and Author

## AFRICAN CULTURE vs. COLONIALISM

CROSSROADS AFRICA was the topic of Dr. Robinson's inspiring lecture. The idea first entered his mind to start this program after seeing a group of college students give a summer to build a camp for underprivileged children. Then, in 1954, Crossroads Africa came into being.

Students apply to Crossroads knowing that they are obligated to pay half of their expenses to work voluntarily in Africa. The requirements are quite stiff because the directors want only well qualified, hard-working people for the job. During the second semester at college, the students must each read 20 books and write a paper. After meeting these requirements, the volunteers spend eight weeks in an African country with African youths and work on various projects that will benefit the towns, the villages, or the people in general. After returning to the United States, each student must continue his service by giving a minimum of 20 speeches about his experiences.

Reverend Robinson was very frank when he stated that he feels it is sad that Americans know so little about even neighbor-countries. He could not do what he does, however, without faith that American youths have great potential as unofficial ambassadors for the United States. He left the possible ambassadors with many things to consider and a motto to follow: "A smile is the same in any language."

AFRICAN ART EXPRESSION was discussed by Dr. Fraser. He began his lecture by explaining the variety of dimensions on which the art of Africa is founded. He showed how African art is intertwined with all phases of the African's life. Dr. Fraser pointed out four major language groups and the types of art that typify each group. The rock painting of the Kalahari Bushmen depicts their hunting life. The heart-shaped face, typical of the Niger-Congo group, is used in sculpture, masks and painting. As another phase of art, he also mentioned the decoration of magical fettishes.

Slides showing the composite nature of masks from many animals and the use of beards to symbolize the ancestors accompanied

the lecture. There are masks for nearly every rite of the African; however, there is a striking similarity in many of them. A film explaining many of the masks used in a tribal celebration was a fitting conclusion to Dr. Fraser's lecture.

A TRIP THROUGH AFRICA with Miss Jefferson was the highlight of Wednesday's lecture. The tour began in Ghana with fishermen working their nets and a visit to a school for deaf children. Passing along the streets and the roadways were the "Mammy" wagons, filled beyond belief with passengers. Each wagon had its own amusing slogan as an identifying feature.

In Nigeria, Miss Jefferson contrasted the markets on a marketing day and a holiday -- from packed to void. The tour in Nigeria terminated with a trip to Ibadan to see its new university and hospital, both of which are quite similar to those that are seen in America.

The tour continued to Uganda and its old and new capitals. Then a few pictures of Rhodesia were seen. It was there that Miss Jefferson photographed a copper mine in operation -- with its single packer tying the sacks together. Then off again to Egypt, the end of the trip, bringing a wonderful journey to a close.

The single most outstanding characteristic of Miss Jefferson's photography was the contrast of old and new, a fine example being a Coca-cola truck passing a woman carrying a package on her head.

AFRICAN MUSIC was the topic of Dr. Rhodes' lecture. He stressed one point that is often a misconception about primitive music: African music is not primitive, but, in fact, is very intricate, with much harmony and improvisation. With tapes, he explained differents types of music by playing several singing and instrumental groups, including some modern Hi-life, or African jazz.

Students from the Institute actively participated in this lecture. Dr. Rhodes gave out sheet music and the words to the African equivalent of "God Bless America," and the students timidly sang in the African dialect.

Several instuments were shown and explained to the students. These did not go unused. The four African consultants and later some Institute students accompanied the lecturer, playing a variety of drums and bells. The Institute students found it much more difficult than they had anticipated to follow the intricate patterns of what seems to be a simple African melody.

FORMS OF COLONIALISM was the final topic of the week, presented to the Institute by Dr. Hennessy. Each of the five methods of colonization in Africa was discussed. Dr. Hennessy feels that the English dual mandate system was devoted to the African. This system promoted the view that Africa should be exploited for the good of the Africans and the colonizers, but that local governments and beliefs should not be destroyed. The English envisioned eventual independence for the Africans, but they did not say when or how it was to be achieved.

The French system was much more imaginative than the English--the purpose being to train the individual for leadership. In other words, they wanted to make the Africans into French-Africans, and by so doing, the African would lose his own identity and would be tied to the French in unity.

German colonization ended in 1914, but its effects are still being seen in the relations between South Africa and Southwest Africa.

The Belgian system, or Paternal system, destroyed itself by destroying existing institutions. Tribalism was halted, thus breaking down the strong family ties. They limited education but kept the Africans well fed, assuming that this would satisfy them. After helping the Europeans fight for something called "freedom" during World War II, the Africans wished for the same things themselves.

The Assimilado system of the Portuguese allowed all people meeting certain standards to gain full citizenship as a Portuguese. The land was divided into large estates. One of the most interesting facts of the whole Institute was that the Portuguese economy increased 90 times during a 50 year period in Africa. Because these people had not been trained in government or leadership, Dr. Hennessey felt that they were not yet ready for independence.

During the second week of the Africa Institute, the contrasts and conflicts of the African custom and the colonial impositions were noted. The mixing of cultures could be seen in the art forms as well as in the governments. It is interesting to note that the African often discards much that came into his land with the colonial powers; in turn, he looks to his past and finds ideas and customs that are valuable to him and that are far from primitive when looked at from a humane point of view.

THIRD WEEK

JULY 20 - 24

Mrs. Jorg-Coker,
Guest from
Sierre Leone

Mrs. Oscar M. Ruebhausen,
African-American Institute

Miss Aida Gindy,
Social Affairs Office,
United Nations

Mr. Newell Flather, Peace Corps; Mr. Pius Igharo, Nigerian student; Mr. Wilfred Cartey, Lecturer in African Literature, Columbia University; Miss Herschelle Sullivan, Peace Corps

## EMERGING NATIONS AND THEIR NEEDS

"THE WOMAN'S ROLE in Africa is beginning to emerge as a very important and vital one," said Mrs. Oscar Reubhausen of the African-American Institute in her address to the Institute. Mrs. Reubhausen introduced her talk with a brief film, Women of Africa, which presented a clear contrast between the subordinate role of women in a preliterate society of Africa and the growing influence and independence of "modern" females. Women are moving to the side of their men, rather than following behind them; they are entering the world of the educated and are often seeking positions in technical and professional fields.

Mrs. Jorg-Coker, a woman of considerable position and esteem from Sierre Leone, accompanied Mrs. Reubhausen. Mrs. Jorg-Coker spoke of the new opportunities open to enterprising women of Africa in such fields as law, communication, medicine and industries. However, the woman still has many obstacles before her if she is to abolish the subserviant role that has been given her for centuries.

Both Mrs. Reubhausen and Mrs. Coker stressed the importance of education in the fight for woman's rights. Perhaps the quotation "Educate a man, and you educate an individual; educate a woman, and you educate a family" best described the point of emphasis in the emerging African woman.

"AFRICAN LITERATURE is a combination of tradition and myth transmitted and changed by imagination." So said Dr. Cartey of Columbia University as he spoke to the Africa Institute. Through various quotations from native poetry and myths, Dr. Cartey illustrated the moving qualities of the African poem, the African novel, and the African play

The African novel can be divided into three categories. The first of these, autobiographical, includes such well known titles as Tell Freedom by Peter Abrahams and Down Second Avenue by Mphalele. The second classification, the novel of the two-faced world, deals with the struggle of two entirely different worlds with each other...black versus white or the old versus the new. The Life of a Boy and A Walk in the Night are in this group.

The third classification is the open novel. This is concerned with the migration of Africans to the cities from the rural areas. The ending of this type of novel is often ambiguous and leaves the reader to draw his own conclusions. Chinua Achebe and his No Longer at Ease was placed in this class, as was People of the City by Cyprian Ekwensi.

Mr. Cartey was not as comprehensive or as minute in his discussion of the drama and the poetry of Africa. African drama largely concerns the struggle between the old and the new... the struggle between the traditions and the emerging ideas of a modern world. This theme is the main idea of The Lion and the Jewel and The Swamp Dwellers, two of the better known African plays. However, The Song of the Goat by John Pepper Clark deals with fertility, a topic not frequently found in drama. "African," said Dr. Cartey, "give their own interpretations to whatever drama they perform." One rather interesting aspect of the African play is the audience participation, which takes various approaches. For instance, if a person agrees or disagrees with a section of the play, he will stand up and argue the issue with the actor or actors concerned. So it is that the struggle within the play has active interest to the spectator-participant.

"I will build me a world...a world with round shoulders..." with this short reference from a Nigerian poem, Dr. Cartey opened his discussion of African poetry. John Pepper Clark, David Diop, and Okebo are some of the better known poets; however, most Africans have a basic feeling for rhythm, and this is evident in the large quantity of good poetry being produced. African poetry can be either violent or tender. "A favorite subject," said Dr. Cartey, "is the maternal instinct." Following this theme is "the regeneration of the world." It was in the tender rhythmic tone of the African poet that Dr. Cartey closed his talk..."I greet you as..."

SOCIAL VALUES IN TRANSITION was the subject of Miss Aida Gindy's talk. She began by enumerating many of Africa's problems: the new nation's struggle for unity, the diversity of languages, the contrast between the colonial government and a country's own culture, the impact of urbanization upon the farmer, the roots of widespread disease, and the process of educating a nation.

The Economic Commission for Africa of the United Nations has begun to solve these problems. The "each one, teach one" program has started to solve the literacy problem; the diligence of students learning to read after a hard day's work in the field is very rewarding -- a feeling that is of great importance to the adult student. A constant threat to progress is disease caused by malnutrition, which can only be fought through new views and understanding. In many cases, Miss Gindy said that

taboos, superstition and husbands oppose any change in diet. However, with the growing influx of Western ideas and methods, malnutrition is slowly dying. An estimated forty percent of the adult males have migrated from rural areas to urban centers to obtain better living standards, better education, and better social contacts. Community centers help these people readjust to the city. Nevertheless, the development of a healthy city remains one of the major problems. Only time and understanding will bring stability to this new culture.

AFRICA: IMAGE AND REALITY was the basis for the final discussion of the third week. Dr. Cartey revisited the Institute to moderate the discussion of three visiting panelists. Each of the three guests gave a short statement about his experiences and then a discussion followed.

Newell Flather, Peace Corps member, discussed his experiences in Ghana. In response to a question about the one party state and the dictatorial Nkrumah, he expressed agreement with current trends in Ghanaian thinking. Mr. Flather emphasized the need for strong leadership in an emerging nation that wants unity and rapid economic development. Both are achieved through Nkrumah's government.

Herschelle Sullivan from Crossroads Africa described her experiences as an American Negro working in and with Africans in Mali. She indicated that she was accepted in the same fashion as her Caucasian workers; her race was no advantage or disadvantage to her. Miss Sullivan was able to help people who wanted to learn and to progress.

Pius Igharo, the third panelist, looked back at Africa, since he has been away from his Nigerian home for two years. Mr. Igharo saw his position as a desirable one, since he could look at his country and culture with some detachment; in so doing, he could become more objective. Although his views were prejudiced by his heritage, he added a dimension of understanding that visitors to Africa would miss. He also provided inspiration in the students which would enable them to look back over the past three weeks and search their own feelings and views.

FOURTH WEEK

JULY 27 - 31

Dr. Joseph Kennedy,
Research Associate,
American Society of
African Culture

Mr. Stephen Gurney Gebelt,
Officer-in-Charge of Liberia and
Sierra Leone Affairs, Dept. of State

Mr. George Loft,
African-American Institute

Dr. Martin Kilson, Center for
International Affairs,
Harvard University

# AFRICA IN WORLD SETTING

ECONOMIC PROBLEMS in a world market were discussed by Mr. Loft. He first pointed out that Africa is in the midst of a three phased revolution -- political, economic and social. The political revolution is easiest to understand because it ends with independence. When a country gains its independence, it often loses the common goal, the "glue" which held it together. The economic and social revolution must take over as the new "glue."

The change in economy from subsistence farming to a cash crop basis is a difficult transition. It needs a strong central body to control it. Out of this necessity came one-party politics, explained Mr. Loft.

Many Africans view traditional industrialization as bad for their countries for several reasons. They feel that Western countries would be able to exert economic rather than political control and foreign-aid might lead to foreign control. They also feel that the African co-operative system is in danger. Capital for building dams, buildings and factories, however, must come from the outside because there is little capital in Africa for investment. Mr. Loft said that the percapita income in Africa's newest nation, Malawi, is only about twenty dollars per year.

Mr. Loft concluded his remarks with a statement of the problems of the church in Africa. He then reminded Americans, "The fact of Africa is a fact of life."

THE U. S. IMAGE IN AFRICA, Dr. Kennedy explained, was at first due to the slave trade. Even though not all of the United States was active in this (nor did they start this idea) their general impression of America was obtained through this trade. This fully illustrated one of Dr. Kennedy's main points -- that "the image does not have to correspond with reality."

According to Dr. Kennedy, there are two basic struggles in Africa today, a desire to gain material wealth and progress (health, education, electricity, water, etc.) and a desire to gain human dignity -- to prove that black men are equal to white men.

He then gave us the results of a survey given in Africa: Africans preferred America when the question pertained to education, chance for a better life and better opportunities, and most important, the concern of the leaders about the will of the people. To them, Russian leaders did not really care about what the people wanted, nor was there a good opportunity for a better life. But in the questions concerning "human dignity" and racial attitudes, most preferred Russia. They have heard about our racial problem here in the United States, but the Russians seem to show no discrimination.

Now the general impression of Americans is they are friendly and they get things done. However, Africans think that the Russians are not friendly, but arrogant and deceitful. And the impression of the American Negro is that he is very friendly and warm, less dominant, and the Negro is thought higher of than American whites or Russians.

There are several other reasons why they usually prefer the United States to Russia. The leaders are responsive to the people. The United States has the largest black population outside of Africa. And the opportunities are good for individual and national progress.

Dr. Kennedy concluded the African's image of Russia versus the United States with these two comments: "Our future relations in Africa depend on the change of our racial image. Russia's future relationship depends on the change of the leaders' unresponsiveness to the will of the people and their government. The Africans do not like the missionaries because they have tried to destroy the African way of life. However, the Russians have sent no such missionaries."

DEVELOPMENT OF ONE-PARTY STATES IN AFRICA was the topic of Dr. Kilson's lecture. He said that an incorrect superficial view prevails concerning these authoritarian forms and that they are definitely not democratic. The dominant single party system prevents true democracy.

This rise of the authoritarian governments is due to several factors. First, the ethnic tribal complexity of African society discourages unity. The wide variety of tribes indiginous to Africa is a result of contact with different civilizations. White Egypt fourished in 1200 B. C. as one of the greatest civilizations of history, the interior of Africa remained untouched. Not until the third century A. D. did the camel appear and transport part of the Egyptian culture to the periferal part of the continent. The tropical forest area in the heart of Africa remained unaffected, even through the colonial period. Anti-discrimination laws passed by the authoritarian rulers prevented the creation of ethnic tribal forces to oppose the government.

A second tendency leading to authoritarian forces is the belief that a new society cannot permit the "luxury" of different parties. The low literacy level in a majority of the new African nations hinders the abolition of this conviction.

Third, the pattern of inter-African competition demands quick economic progress which dictatorial forces promise.

Two major party types are employed by authoritarian rulers. The Mass type party gains money from the public. The more prevalent system, however, is the Caucas party controlled by the urban elite. It operates by indirect links with the people and does not attempt to root itself with the people as the Mass party does.

A movement toward the creation of one party states is now occurring in Africa with the objective of strengthening African countries. When this is accomplished, the question arises as to whether Africa will turn toward the Free World, Communism, or form an independent group. The answer lies in the future.

Our final lecturer was Mr. Stephen Gebelt, who spoke on UNITED STATES POLICY TOWARDS AFRICA. The United States is not desirous of imposing itself or any of its policies on the African nations. Although the State Department has established missions throughout Africa, they do not supply aid unless asked to do so. This aid is most frequently in the form of advisory help, economic assistance, or Peace Corps workers.

The African countries are continually becoming more aware of their vast economic potential, the development of which is encouraged by the United States. Nevertheless, Mr. Gebelt noted that, "We encourage those bases of stability which will help Africans stand alone."

A source of great skepticism among Africans regarding the United States is the racial problem. Despite the fact that we oppose apartheid in South Africa, Negroes in America suffer many of the same injustices. The Africans frequently wear their national dress while visiting this country to avoid the indignities and degradation suffered by the American Negro.

In closing, Mr. Gebelt spoke of the African leaders, saying, "We must assume that those who have picked up the glove will solve the problem."

On Thursday, July 30, parents and friends visited Fox Lane for the INSTITUTE OPEN HOUSE. Throughout the school were art exhibits, most of which were loaned to us by the Museum of Primitive Art. In the library was a collection of dolls in native African dress which belongs to the American Society of African Culture. Student art projects, including weaving, wood carving, lost wax and sand casting, and work in various other media, were displayed in the shop.

A program was also presented. Cathy Kornblith and Lynn Bolender gave readings from the works of several African and American Negro poets. The Lion and the Jewel, a play by Wole Soyinka of Nigeria, was presented by Martha Tatum, Jeff Miller, Jonathan Hagins, Jody Ramsland, and George Johnson. Following that, Ernest Aderinto played the talking drum, and led a group of students in singing African songs.

A highlight of the program was the African Consultants singing the song which is becoming the African National Antham. Their singing and good spirit set the tempo for the relaxed social hour that closed the evening.

The final day of the Institute seemed to arrive suddenly for most of the students. At the usual lecture hour, the African Consultants, the faculty, and the students met to examine what had happened. All seemed to agree that the experience of the four week Institute left deep impressions of friendship and a profound understanding of Africa and her people. The African Consultants expressed hopes for similar Institutes throughout America, for they felt that the personal contact within the program was invaluable. Behind each of the closing speeches, a prophetic voice seemed to be saying, "The Institute is the beginning, not the end."

STUDENTS SAID.....at the conclusion of the Institute.....

Please retain the air of freedom and independent study. Then students will involve themselves more deeply.....

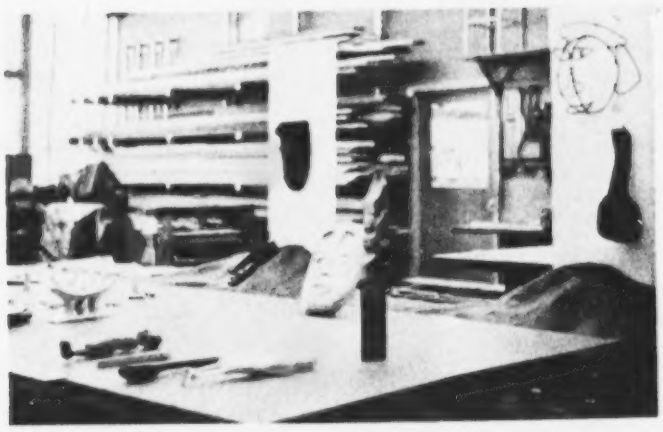
.....I enjoyed the African students.....

...We were able to hear lots of views and opinions which enabled us to acquire knowledge and formulate opinions.

I enjoyed it thoroughly. It has given me much insight into Africa and myself.....

I've learned to ask why about people.....

At OPEN HOUSE, parents and students looked at photography and student and primitive art. Poetry readings, a play excerpt, singing by the African Consultants and a student group, and a talking drum demonstration were presented in the auditorium. Refreshments were served during a short social hour at the close of the program.



WORLDS FAIR IMPRESSIONS by Sharon Fitzhenry

2 yellow school buses
70--or more kids, college kids, adults? and et ceteras
Cameras..soggy lunches..sunglasses..money$$$, fair guides..music
AND TALK TALK TALK
9:30 AM arrival and what???
P
E
O 10000000 & Heat
P sun
L sun
E NO SHADE!

First stop; Johnsons Wax and a film
3 boys on a hot rod....and a HILL
1 boy, his grandfather..a boat
1 boy and a tree..in a jungle
PEACE, & LIFE IS GOOD

ON OUR OWN ?????
It's hot
people----LINES
Don't want to wait--*
S P
P A Dali
A V art...Picasso
N I Goya
I L Velasquez
textiles S I
gold H O
ornaments N
dolls
fountains, COOL on two stories

The Vatican
refined
blue-
green & crowded but
no line
the PIETA is breath-taking
very much is atmosphere
SISTINE CHAPEL
And gadgets
g
a
l
o
r
We're hungary**** e
Brass Rail...FILTHY E
STICKY x
FLOOR p
e
nsive

$$$
Little lunch
15 min.....?

French pavilion
s
e Travel Posters
l * * We
l * * didn't
s * * go in

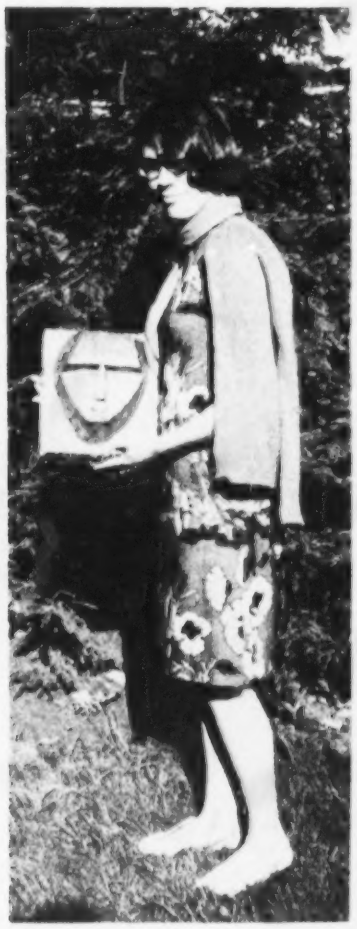
IBM
Looks great
W out
o i Hydraulic seats
o i --- MOVE...up
d n ---
e motorcycle on the bottom
---H
u
r UP
r Only 30 minutes
y left!!

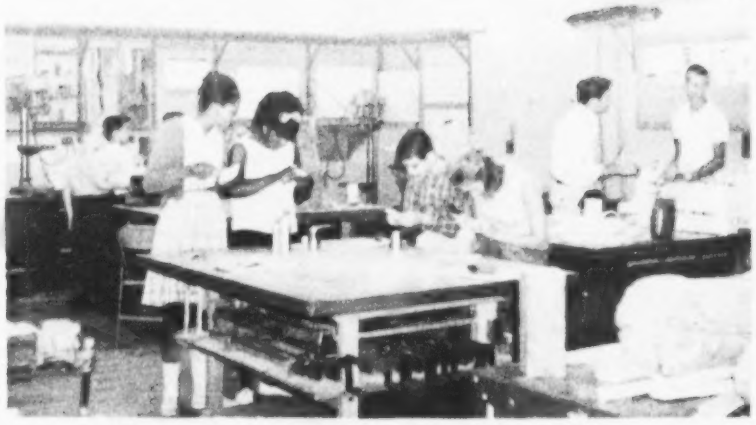
LOOK OUT.... GREYHOUND RUN*AROUND
7 up sandwich center
free plates
1.50 / sandwich

3 elePHANTS
A COME
F holding tails
R PAVILION TO
I THE water at drink...WHAT?
C ZULUS the largest fountain
A ARE
N HERE::: HOT-
a disappointment
Ivory Coast Dancers-excellent A
24 NATIONS F
24 or so huts R
2 elephants I
HOT HOT monkeys C
********** Coke machine A --64
HOT GREAT*** film; very good
*** color
Ilion Itiger
BETTER ON THE INSIDE THAN ON THE OUTSIDE
---

Greek pavilion & lousey ice cream
Mr. Sayre doesn't like popsicles
Swedish pavilion...very modern
Institute students...very tired
GOODBYE FAIR
AT #$%...3:45 PM
it was fun
IT WAS FUN
it was fun

ART played an important role during the laboratory sessions. Students worked with wood carving, wax, beads, and metal. The art rooms and shop were busy at least one hour each day.





MUSIC

The rhythm of African music filled A-12 quite often during July. The drum beat and Mr. Aderinto's choral group became familiar sounds; and on occasion, popular African records were used for Hi-Life instruction. For those who wished only to listen, a record player was conveniently placed in E-1 during laboratory periods.

STUDENTS RECOMMEND.....

THE FOREST PEOPLE by Colin Turnbull

This is a detailed book with true insights, into the life of a Pygmy tribe. It illustrates Turnbull's philosophy of not judging but trying to understand. It is written in a witty, persuasive style. It is informal, but knowledgeable and informative. THE FOREST PEOPLE "makes you want to go to Africa."

AFRICA AND AFRICANS by Paul Bohannan

Written in great detail, this is a good source book and an excellent introduction to Africa. Its style is "textbookish", more factual than personal. Although it is at times "slow-going", AFRICA AND AFRICANS is worthwhile reading for background.

MINE BOY by Peter Abrahams

Centering around the racial problem, this novel traces the life of a Negro moving into a South African city from the country. Its character and situation descriptions are excellent. MINE BOY is "an engrossing story, a warm and moving book."

THE LONELY AFRICAN by Colin Turnbull

This book presents facts of African life and describes or explains them through the personal experiences of the life-like characters. Judgements are made, but there is freedom for the reader to make up his own mind. THE LONELY AFRICAN is a "necessary book for better understanding" of the African and his problems

TELL FREEDOM by Peter Abrahams

Written by a Cape colored about his life, this auto-biography again centers around the racial problems in South Africa. It tells of the situations he is faced with because of his color, and his reactions to them. As in Abrahams' other books, TELL FREEDOM maintains excellent description of people and places.

STUDENTS RECOMMEND.....(Continued)

AFRICAN HERITAGE, edited by Jacob Drachler

This is an anthology of African fact and fiction. It is excellent reading for background and detailed information, covering many areas from dance to poetry to interviews with African leaders.

THINGS FALL APART by Chinua Achebe

This is a novel about Africa in transition. It is an example of the contrast between tribal and modern societies and a study of people and their reactions to this contrast.

BURNING GRASS by Cyprian Ekwensi

This novel reveals the many facets of Nigerian life in the north. Although it has a difficult plot to find and follow, BURNING GRASS is interesting because of its "not-so-common" style and subject.

KOSSOH TOWŃ BOY by Robert Willesely Cole

Here are the recollections of a youth growing up in Sierra Leone. Through the life of the author and his family, we see a less critical view of colonialism at work. The power of a loving home, rich in the best of native culture and that of the colonialist -- in shaping a young life -- is richly told.

AFRICA, THE POLITICS OF INDEPENDENCE by Imanuel Wallerstein

The intricate problems of African ideas, independence and nationalism hare handled here with extreme skill and insight. This is a must for background material on Africa today.

THE ART OF AFRICA by Elsy Leuzinger

A prevocative study of the Art of Africa, past, present and future, this is an excellent manual for all students of African Art. It is profusely illustrated and the commentary is informal and detailed.

SEMINARS

DISCUSSIONS followed each daily lecture. When time permitted, the speakers answered student questions at informal sessions. In addition to this, student-led seminars were held to exchange views on the topic for the day. The African Consultants added to these seminars by offering views and facts that related to the topic

"POEM" by Cathy Kornblith

and so

the organ and the drum

joined

becoming

one

and there was

religion

and so

the wire and the drum

joined

becoming

one

and there was

communication

and so

the drum---the soul

of the African land

changed

with time

but

never left

and so

Africa

unconquerable

## STUDENTS IN THE AFRICA INSTITUTE

Mary Alexanderson
Dennis Avogardo
David Ballard
Lynn Bolender
Gloria Brownlee
Seymour Burchman
Ellen Bussard
Steven Bussard
Pamela Cadmus
Sarah Chanler
Ellen Christie
Barbara Clark
Janice Clark
Juanita Dawson
Frank DiGiacomo
Judith Eglit
Jacqueline Fickling
Sharon Fitzhenry
Penelope Graves
Jonathan Hagins
Rosalind Halstead
Ann Hartman
Jane Hausner
Jeffrey Hausner
Penny Hoblin
George Johnson
Brian Kelleher
Jessica Kelleher
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Madeline MacIntyre
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Jonathan Miller
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Jody Ramsland
Lawrence Riazutti
Nancy Scott
Leslie Sloan
Gaynelle Smith
Loretta Smith
Nick Soprano
Linda Stanke
Martha Tatum
Howard Thomson
Kathleen Tripp
Rosemary Tripp
Ronnee Twombly
Christina Vogt
Steve Whitenack
Carol Wickham
David Williams

## WE WISH TO ESPECIALLY THANK

The individuals and organizations who purchased Friendship Bonds

The parents and friends who gave so generously of their time, energy and encouragement

The Museum of Primitive Art for lending us a part of its collection

Mrs. Oscar M. Ruebhausen, Chairman of the Women's Committee, African-American Institute

The American Society of African Culture for displays, advice and assistance in securing the African Consultants.